The REVEREND

Dr. *LITTLETON*'s

SERMON

BEFORE THE

Honourable HOUSE of COMMONS,

January 30. 1730.

Lunæ 1° *Die Februarij*, 1730.

ORdered, That the Thanks of this Houſe be given to the Reverend Dr. *Edward Littleton*, for the SERMON by him preached before this Houſe, upon *Saturday* the Thirtieth Day of *January* laſt, at St. *Margaret*'s *Weſtminſter*; and that he be deſired to print the ſame; and that Mr. *Walpole* and Mr. *Longueville* do acquaint him therewith.

E. STABLES, *Cl. Dom. Com.*

A

SERMON

Preach'd before the Honourable

HOUSE of COMMONS,

AT

St. *Margaret's* *WESTMINSTER*,

ON

SATURDAY, *January* XXX. 1730.

By *EDWARD LITTLETON*, LL. D.
Fellow of *Eton College*, and Chaplain in Ordinary to His Majesty.

LONDON:
Printed for R. WILLIAMSON, near *Grays-Inn-Gate* in *Holborn*. M.DCC.XXXI.

1731

AC911.1731.L52

Poll Sc Blackwell's Rare Books Dec 1987 £57.62

1 Pet. ii. 16.

As free, and not using your liberty for a cloak of maliciousness, but as the servants of God.

THE Struggles, that have been between Kings and Subjects concerning their respective Rights, and the many Mischiefs to which Both have been exposed by them, are to Us, who have the Happiness to live in better Times, a good Warning to avoid the Errors which produced them.

The Tragedy of this Day, with the Steps which led to it, is a Lesson of this kind as instructive in all Views, as any that can be found in History. How far the unhappy Prince, whose Death we have been lamenting, did himself give Occasion to those Contests and Disputes, which proved so fatal to his own Person in particular, and to the People, for whose Sake he governed, is a Question,

Queſtion, in which Kings only are concerned. And, God be praiſed! we have a KING at preſent, who does not need ſuch Leſſons to inſtruct Him.

But ſo far as the Fact on this Day committed, and the other Miſeries which this Nation ſuffered from the Jealouſies which then reigned between Prince and People, were either cauſed at firſt, or promoted and carried on, by the Pride, the Malice, the Avarice, the Reſentment, or the deſperate Ambition of any private Man; ſo far it concerns Subjects to take Warning from them, that by the miſchievous Effects of indulging theſe Paſſions, when Peace only and the publick Safety ſhould have been conſulted, they may for ever be diſcouraged from engaging in ſuch Meaſures, as may cauſe them to act the ſame Part again.

With a View to this Uſe, which may naturally be made of the ſad Event now brought to our Remembrance, I purpoſe, at this Time, to lay before you ſome Thoughts on the Abuſe of publick Liberty: which, becauſe it is a Bleſſing that will be always valued by wiſe Men in all Nations that enjoy it, is a conſtant Pretence to Men of factious Spirits to carry on their own private Views.

I chuſe to introduce what I have to ſay with the Words of St. *Peter*, which I have read to you, not only becauſe they have the beſt Agreement with the Method which I deſign to follow; but alſo becauſe they were intended by him, as a Reproof to ſome Perſons of ſeditious Principles, who, under Colour of aſſerting their

their Chriſtian Liberty, took upon them to *to deſpiſe Dominion*, making it a Pretence to claim an Independence on the Powers that were then in Being. It is not neceſſary, and it would indeed be tedious, to conſider the Reaſons, that might induce theſe Men to conſent in ſuch a Claim as this. I ſhall only obſerve, that the Liberty they talked of, was a ſpiritual Liberty, of a very different Nature from that to which They pretended, and had nothing to do with their Obedience or Diſobedience to the Government under which they lived. The Apoſtle therefore, having charged them to obey, in the Verſes which go before my Text, (not indeed on any new Principles, as Chriſtians, but for the very ſame Reaſons for which Obedience was due to lawful Governors from all Subjects in the World) proceeds, in this Verſe, to deſtroy the Ground, on which their pretended Privilege was built: *As free, and not uſing your liberty for a cloak of maliciouſneſs, but as the ſervants of God.* In which Words, the Liberty, which they claimed as Chriſtians, is reſtrained by the Service which they ſtill owed to God; who was ſaid before to have willed and required of them, that they ſhould be obedient to the civil Power; and who indeed muſt be ſuppoſed, from the Nature of the Thing, to have required as much Obedience of this Kind from Chriſtians, as he had required from all other Men. The Uſe therefore, which they made of their Chriſtian Liberty, being, as it is here term'd, a *malicious* Uſe, *i. e.* wicked, immoral, and perverſe; he endeavours, in a proper Way, to reclaim

claim them from it, putting them in mind of a Power much ſuperior to that of any Prince or Potentate upon Earth, even the Power of GOD, whoſe *Servants* they were, and by whom they muſt expect, if they diſobeyed his Will, to be puniſhed according to their Deſerts.

Having ſaid thus much to ſhew the Meaning of my Text, I muſt juſt obſerve, that it is no Objection to the Uſe which I deſign to make of it, that the Liberty here meant is a different Kind of Liberty from that which will be the Subject of my Diſcourſe: The Apoſtle's Argument does not reſt on this; but on the Unreaſonableneſs of abuſing any Kind of Liberty to any factious or ſeditious Purpoſe; which is equally a Crime under every Government, whatever kind of Liberty is abuſed.

I proceed therefore to the Work I have undertaken. And

I. *Firſt*, I ſhall ſhew, what I mean by Liberty, and by what Methods I think it may be abuſed.

II. *Secondly*, I ſhall conſider the ill Conſequences of abuſing it;

III. *Thirdly*, The Guilt of thoſe who do it wilfully: And

IV. *Fourthly*, The proper Method to prevent it.

I. *Firſt*,

I. *Firſt* then, I am to ſhew, what I mean by Liberty, and what, I think, ſhould be always meant by it in all civil or political Debates. It is not a Licence to do every thing we pleaſe: If it were, there would be no Need of Government. For Government was deſigned to reſtrain that Licence, and confine it within proper Bounds. And if human Wiſdom could preſcribe ſuch Bounds, as would be ſtrictly proper in all Exigencies that might ariſe, leaving Men at Liberty to do every thing that is right, and reſtraining them at the ſame from doing every thing that is wrong; in this Caſe Liberty would be effectually preſerved, and yet could not, in any Inſtance, be abuſed. But as this cannot be, the next thing to be deſired is, ſuch a Form of Government as comes neareſt to it; leaving as much Liberty as good Men can wiſh, though liable, by bad Men, to be abuſed: contriving ſuch Laws for the Puniſhment of the one, as may never injure or oppreſs the other: placing in ſome Hand a ſufficient Power to execute and enforce theſe Laws; but reſerving to the reſt ſuch Rights and Privileges, as may effectually ſecure them againſt the Inſults of that Power, which is meant only for their Preſervation and Defence.

As long as any People can aſſert ſuch Rights, ſo long they preſerve their Liberty; and whenever they ſuffer theſe Rights to be invaded, they begin then to

be a ſervile People. Whatever therefore fixes and aſcertains theſe Rights, is the true Meaſure of the People's Liberty; and Men can be ſaid to have more or leſs Liberty with reſpect to this Meaſure only.

Now the Rights of Subjects can be fixed only by the Laws, and by theſe therefore muſt their Liberty be meaſured. By the Laws, I mean thoſe ſtanding Rules, whether written or unwritten, which under every Government are authorized by the Conſtitution of it. Whatever is ſettled and confirmed by theſe, a good Subject may, in Juſtice, claim: and more than this, he cannot reaſonably deſire; becauſe all beyond this is Licence and Confuſion, which being indulged, no Government can ſubſiſt.

From hence we have an Anſwer to the firſt Queſtion I propoſed, What it is that the word Liberty imports? or, in other Words, What ought to be underſtood by it in all civil or political Debates? It is that, which may properly be called *legal* Liberty; diſtinguiſhed from Licence, as being limited and confined: but limited and confined by nothing elſe, but thoſe Laws, which are, at the ſame time, its Foundation and Support. It is, in one word, ſuch a ſort of Liberty, as is felt and enjoyed by all Perſons here with more Force than any Words can give it: And if we were to ſearch the whole habitable World, to find the Place where it ſhines in its greateſt Beauty, we muſt fix at laſt in GREAT BRITAIN, as the Seat of it.

It

It is Pity ſuch Liberty as this ſhould be abuſed: But what will not Mens Follies do? Some Men there are, who know not what it is; but having been uſed to hear it magnified and extolled (as indeed it well deſerves to be) are ſo captivated with the Sound, that they are eaſily perſuaded to promote any thing that does but bear the Name of it. Others there are, of ungovernable Tempers, who are ever complaining of ſome Grievance or another, and venting the unruly Paſſions of their Hearts in loud Clamours againſt all above them. The mildeſt Government, to ſuch Men as theſe, is a Reſtraint too grievous to be born. It is not the Harſhneſs of any Government, that offends them; nor its Lenity, that will make it eaſy to them. It is Government itſelf, that is grievous to ſuch Men; nor will they loſe the Satisfaction of *ſpeaking evil of Dignities*, as long as there is any Dignity in the World. Laſtly, There are others of ambitious Spirits, who have high Views, and exalted Proſpects, and aim at nothing but their own future Greatneſs. Theſe, if withal they have any Art or Cunning, know how to make Advantage of the other Sorts of Men, and mould them to their own Purpoſes at Pleaſure. Ignorance in ſome, and Diſloyalty in others, are the Steps by which ſuch Men climb. The Pretence, in the mean time, is a great Zeal for Liberty: But how little it is meant, may be learnt from thoſe Times, when Men, who had ſtruggled and fought hard to gain it, were ſo

far from being ſatisfied with the Acquiſition of it, that from asking Liberty, they came to graſp at Power; and having gained that Power, made ſo ill an Uſe of it, as to leave behind them a ſad Warning to their Poſterity, to take Notice how Liberty may be abuſed. In Purſuance therefore of this inſtructive Leſſon, let it now be obſerved, that Liberty may be abuſed,

1*ſt*, By craving more than is conſiſtent with the Laws of that Government under which we live; which being in every Nation (as I ſaid before) the true Meaſures and Bounds of Liberty, every Step beyond theſe is an Abuſe of it. This was the Caſe in thoſe miſerable Times, which I had Occaſion juſt now to ſpeak of. Had thoſe, who were then the great Leaders of the People, been content to redreſs the real Grievances they felt, by ſuch Methods as the Law allowed, they had never proceeded to overturn the Conſtitution; much leſs to commit the wicked Act of this Day, which could neither be juſtified by any Law in Being, nor by any Pretence of common Equity excuſed.

But, 2*dly*, There is another Way of abuſing Liberty within the Cover and Protection of the Law: A dextrous Method of doing publick Miſchief without hazarding our own Perſons by it. It muſt needs be confeſs'd, that this is a much ſafer, but, for that Reaſon,

Reaſon, it is a much baſer Way; becauſe it ſubverts and undermines that Government, to which it owes its own Shelter and Defence. It was before obſerved, that it is impoſſible for human Wiſdom to contrive a Set of Laws ſo perfect in their kind as to anſwer all Exigencies that may ariſe. The Conſequence of this is, that in ſuch a Government as ours, which is very tender of the People's Liberty, much Room muſt be left to Men of factious Spirits, to carry on their ill Projects and Deſigns: And the Miſchief of it is, that ſuch Men as theſe will always be ſuppoſing they act an honeſt Part, for no other Reaſon, but becauſe they act a ſafe one: As if every thing were right, which human Laws permit; or as if Sedition had nothing elſe to fear, but the Penalties which human Laws inflict: Whereas nothing is more ſure, than that Liberty is a Bleſſing which was never meant for ſuch Men as theſe. The Security of their Perſons is a neceſſary Evil; which is indulged to them for the Benefit of others: And if nothing can be done to reſtrain ſuch Licence, but what will equally affect the Liberty of others, it is a general Calamity, which, in free Governments, muſt be endured, till it ſhall pleaſe God to give them better Minds. In the mean time, I proceed to my

II. *Second* general Head, *viz.* The ill Conſequences, of abuſing Liberty, with reſpect both to ourſelves, and to the Publick. With

With reſpect to ourſelves, there is not, I believe, a more hateful or uneaſy Paſſion, than thoſe which are felt by ſuch Perſons as are engaged in the Diſturbance of the publick Peace. Next to Ambition, which is generally the Cauſe of it, there are none more tormenting than Avarice and Jealouſy: And whatever there is painful in either of theſe Paſſions, ſuch Men cannot fail to ſuffer. The Pains of Avarice ariſe from hence, that it is never ſatisfied with what it has obtained, but is ſtill eager in Purſuit of more. The Miſer and the falſe Patriot are, in this reſpect, the ſame: There is no Difference but in the Objects of their Purſuit. One follows Wealth, without Stint or Limit, and the other a romantick Liberty; which, as he knows not what it is, nor ſets any Bounds to it, he muſt for ever follow with the ſame frantick Paſſion, as long as there is any Power to controul him. Jealouſy is another reſtleſs and uneaſy Paſſion: The Pains of this riſe from the Fear of loſing ſome Bleſſing which we love and value. From this alſo the falſe Patriot has his Share of Miſery. The Liberty he has is the Idol of his Soul. Let any thing be done, however juſt and neceſſary, that does but *ſeem* to endanger this, and preſently he is alarmed: He will never bear it: You have touched the String on which his Frenzy turns; no Reaſon can be heard, no Ties can hold him; but

but before he has conſidered whether his Liberty be ſafe, he has plunged it in a thouſand Dangers.

Patriotiſm itſelf is a jealous Principle, but quite free from theſe Heats and Paſſions: Calm and ſedate, though reſolute and manly. It will never engage in any furious Meaſures, nor in any raſh and precipitate Reſolves: It will never do great, to prevent little, Miſchiefs; much leſs to prevent Things which are indeed no Miſchiefs, or which, in the Eyes of wiſe Men, are Bleſſings. In a word, it will never, without urgent Reaſon, have Recourſe to any deſperate Extremes; as well knowing, that ſuch Practices as theſe are likely Means to deſtroy Liberty itſelf.

Of this, the Times we have been conſidering afford a very melancholy Proof: When Men of ill Morals and licentious Principles, confederating themſelves, as they will always do, with ſuch Zealots as I have been deſcribing, and ſupported at firſt by many honeſt Men, who did not ſee what Miſchief was preparing, poſſeſſed themſelves by degrees of that illegal Power, which fell heavy on the Head of a pious and good King, and of a generous and well-meaning People; ſuppreſſing that Liberty by the Force of Arms, which they took Arms to vindicate and defend.

This was Fact then, and is Reaſon ſtill: Strife and Faction, Tumult and Diſorder, are the natural Effects of abuſing Liberty. Which ſhall paſs for

for the Proof of what I ſaid before, that the Practices of thoſe Men who make a falſe Pretence to it, are likely Means to deſtroy Liberty itſelf.

From the Miſchiefs therefore of abuſing Liberty, with reſpect both to Ourſelves and to the Publick, I proceed

III. In the *Third* place, to conſider their Guilt, who can wilfully engage in ſuch miſchievous Deſigns for the Sake of their own private Views. That ſuch Men there are, all Hiſtory will inform us; and particularly the ſad Hiſtory of this Day: And indeed it is ſcarce neceſſary to ſet forth their Guilt, becauſe it appears in the moſt odious Colours from the Principles upon which they act. He that is capable of doing Miſchief to his Country to gratify any private Paſſion, is a moſt infamous and unworthy Creature; and, as ſuch, will be deteſted by all Perſons of Integrity, on the very firſt View they take of him. However, as wicked as they may at firſt appear, it ought to be conſidered, both by them and others, that every Day they live, they live in conſtant Danger of growing ſtill more wicked than they are; and that, not only by accumulating Guilt, or adding one Act of Wickedneſs to another, but alſo by ſettling and confirming themſelves in it by the ſtrong Principles of Uſe and Habit. Vice is a

Thing

Thing of an inſinuating Nature; and no Vice more inſinuating than Sedition. *The beginning of ſtrife is as the letting out of water*; and when once a Contention of this kind is raiſed, there is no knowing to what Extravagance it may proceed. He that ſets out with ſome Diffidence and Diſtruſt, and feels Virtue ſtill ſtruggling in him, may in Time quite ſtifle and deſtroy it. His Honour may be engaged, or, perhaps, his Safety may make it neceſſary to purſue the ſame Meaſures he has begun: New Temptations may be offered, new Paſſions kindled, Provocations given, and Reſentments taken: Or ſomething may happen, which may lead him, in the End, to the Commiſſion of ſuch Acts as his Soul abhors. Such is the State, and ſuch may be the Conduct, of all who ſet out with wrong Views at firſt. For when once the Integrity of the Heart is gone, there is an End of all Grace and Virtue: Publick Spirit is for ever loſt; Faction and Sedition have broke in upon it; and what Tumults they may raiſe, what Ravage they may make, God only, in his great Wiſdom, knows.

Here then we muſt ſtop; and conſider,

IV. In the *Laſt* place, what Method may be taken to prevent this Guilt; or, if that be too late, to cure it.

What Method *can* we take, but to think of God? to remember with Fear that we are ſubject to his Wrath, and with Joy that he can ſave us from it? *The fear of God is the beginning of wiſdom*, ſaid One, who was wiſe enough to know it: And if thoſe, who want it, were wiſe enough to try it, they would find it the moſt perfect and conſummate Wiſdom, to which it is poſſible for human Nature to arrive. In particular, with reſpect to the Point now before us, nothing elſe can preſerve the Integrity of our Hearts, the great Bulwark of all other Virtue: Nothing but Religion, or the Fear of God, can effectually ſecure this from Danger; becauſe nothing but this can ſhew the Vanity and Folly of preferring things temporal to eternal.

There is a Narrowneſs of Mind; a little, private Spirit; a ſecret Regard to our own perſonal Concerns, which, more or leſs, if it be not carefully prevented, will mix itſelf with all publick Counſels: And as long as it continues to act in Concert with our Labours and Endeavours for the publick Good, ſo long is it an inoffenſive Principle: But when once it begins to take place of theſe, from that Moment our Integrity is in danger: It either muſt be reſcued, or ſpeedily give Ground, and, in the End, be quite vanquiſhed and ſubdued. What worldly Principle can be expected, in this Caſe, to afford any Succour to us? What is the

Senſe

Senſe of Honour, when Ambition calls, or when Rage and Reſentment fire us? What is any Principle that human Pride can boaſt, when oppoſed to thoſe turbulent and unruly Paſſions which are kindled by the ſame Pride within us? Nothing but the Fear of God can have any Hold upon us. To this therefore we muſt fly: And if we fly to this, we may be well aſſured that it will effectually ſecure, and, what is more, if need be, reform us.

Here I ſhall finiſh what I firſt propoſed: All that remains, in the Cloſe of my Diſcourſe, is, to make an Application of it.

From what has been ſaid concerning *legal* Liberty, it appears that we are at preſent in as full Poſſeſſion of it, as were ever any People upon Earth. If any Attempt has been made on the Conſtitution, or if any of the Subjects Rights have been invaded, it has hitherto eſcaped the Notice of thoſe, who would have been the moſt quick-ſighted to diſcover it. If therefore nothing of this kind has been attempted, we may reaſonably conclude, That the Clamours of thoſe Men, who cry aloud at this time for Liberty, are, in truth, nothing elſe but the Abuſe of it. It is no hard Matter, from what has been ſaid, to account for ſuch Conduct under any Government. It appears

from Fact that there is nothing new in it, and from the Nature of Mankind that there is nothing ſtrange it it. It would be much more ſtrange, if, under ſuch a Government, no Complaints of this kind were heard. The more Liberty Men have, the more jealous they will be of it, and the more forward to contend for more. The Suggeſtions therefore of ſuch Men as theſe, are not a Proof that we want Liberty, but that we have it. And indeed, if it were otherwiſe, there would be no Need of their Art to convince their Fellow-Subjects of the Truth of thoſe things, which, in that Caſe, they muſt needs ſee and feel.

There is a Spirit in this Nation, nor can it eaſily be ſuppreſſed, which, whenever the Subjects juſt Rights ſhall be invaded, will be apt enough to riſe up in the Defence of them. And if it were not ſo, there can be no Reaſon, ſurely, to ſtir it up at ſuch a Time as this: When we not only enjoy all the Liberty that can be asked, even by a diſſolute and licentious People; but have all the Security that human Faith can give us, that it will be continued to our Childrens Children.

Look to the Throne! It is filled with a KING INCAPABLE OF AMUSING US WITH VAIN HOPES AND EXPECTATIONS of any Bleſſing He does not mean to ſecure to us. His Faith is plighted, and His Honour ſtands engaged TO PRESERVE THE CONSTITUTION OF THIS KINGDOM, AS

IT

IT IS NOW HAPPILY ESTABLISHED IN CHURCH AND STATE, INVIOLABLE IN ALL ITS PARTS; AND TO SECURE TO ALL HIS SUBJECTS THE FULL ENJOYMENT OF THEIR RELIGIOUS AND CIVIL RIGHTS. This He has promiſed, and this He has performed; and when He ceaſes to perform it, He muſt ceaſe to be Himſelf: He muſt forfeit Truth, that ſacred Virtue, which from the native Greatneſs and Integrity of His Heart He knows not what it is to violate. As a farther Security, if any ſuch were wanted, it has pleaſed the divine Goodneſs to add another Bleſſing, which, if it had but been vouchſafed to the great Victim of this Day, might probably have prevented the ſhedding of his Blood, and the many Miſchiefs we have ſince ſuffered from it. The Partner of *His* Throne, by the Spirit of her Religion, muſt be naturally inclined to ſuch Counſels and Deſigns, as are inconſiſtent with the juſt Liberties of the People: Too true a Daughter of that perſecuting Church, which has always been the Nurſe of Tyrants. But, bleſſed be God! we have a QUEEN at preſent, who (not to mention her other amiable Endowments) has given the whole World a moſt convincing Proof of her unſhaken Fidelity to the Proteſtant Religion, which ſupports Liberty, and is ſupported by it. You cannot but remember, what it is I mean; and for the Honour of Religion, and the good Example it affords us, I pray God it may never be forgotten!

From

From theſe Royal Virtues, which adorn the Throne, we may fairly preſage what our Children may expect from the numerous Iſſue in this Illuſtrious Line, with which it has pleaſed God to bleſs us! May they never be diſappointed! May it never be ſaid by Ages and Generations that are yet unborn, that theſe Hopes were blaſted, theſe Views were ſhortened by any of their Forefathers Crimes! Liberty, thus enjoyed, thus guarded and ſecured, can never be loſt, ſo far as we can ſee, by any thing but our own Abuſe of it. This I have ſhewn to be a likely Means to extinguiſh and deſtroy Liberty itſelf. If therefore it be a Bleſſing that we think worth enjoying, let us uſe it with proper Decency and Reſerve. Let thoſe, who are indeed the true Friends to Liberty, and do not uſe it as a mere Cover or Pretence, be admoniſhed to engage in no Meaſures that may overturn it. Let the ſame generous Principles, which, if it were invaded, would cauſe them to exert their whole Force in the Defence of it, cauſe them now to oppoſe thoſe, with as much Zeal and Vigor, who by a wild, ungovernable, and contentious Uſe of it, would throw all Things into Confuſion, and embroil their Country in all the Evils, which the Want of Liberty can produce. Let not any Word or Name deceive them to the Loſs of thoſe Bleſſings, which are meant by it: But whenever they hear that bewitching Sound, let them ſeriouſly conſider what Liberty is intended: Whether ſuch

as

as is conſiſtent with the Ends of Government in general, and with our own happy Conſtitution in particular. If not, it has either no Meaning in it, or elſe it is uſed for a Cloak of Maliciouſneſs, which tends to *Confuſion, and every evil Work.*

I would not ſuppoſe that any Perſon here is capable of being knowingly and wilfully concerned in the Abuſe of any Liberty he enjoys: Nevertheleſs, if any ſuch there are, I muſt proceed with the Liberty of a Chriſtian Preacher, to put them in mind of the great Guilt they are contracting; and thereupon exhort them to ſtop ſhort betimes, before they are entangled in the Snares of thoſe Sins, out of which it will be very difficult to retreat. Let them ſet before their Eyes the Calamities and Deſolations, under which their Forefathers ſuffered: And when they have conſidered from what Principles they ſprung, let them view themſelves, and let them dread that Guilt, to which the Treachery of their own Hearts may carry them. If this will not do, if Guilt will not move them, they muſt then be put in mind of Puniſhment: To which end they muſt be told, that however free they are from the Penalties of all human Laws, there is a Power in Being, which will reach them ſtill: And that is God's Power, whoſe Servants they are, and to whom they are accountable for every Step they take in diſturbing the publick Happineſs of their Country. Him therefore let them fear: For if

they

they will not fear him, they will, one Day, wiſh they had; when ambitious Views ſhall no longer move them; when the Hopes of Revenge ſhall no longer fire them; when popular Applauſe ſhall no longer pleaſe them, nor their own Vanity be any Comfort to them; when the Fears of God's Wrath ſhall riſe ſtrong before them, and when all their dark Counſels and Deſigns ſhall be revealed in the Preſence of Him, from whom Virtue and Vice, Patriotiſm and Sedition, will have their due Reward.

F I N I S.